Try our affiliated browser extension - redirect to BreezeWiki automatically!

Aen Hagde

Search

Page theme default light dark

This article is an expansion based on a canon element. For canon information on this topic, follow the link to The Witcher Wiki: **Elf**.

This fan-fiction article, **Aen Hagde**, was written by Witcher190. Please do not edit this fiction without the writer's permission.

The **Aen Arde** (*People of the Mountains, Mountains Folk*) later known as the **Aen Hagde** or **Aen 'Agde** (*People of the Stairs, Terrace Folk*), and referred to by various eastern human cultures as **Orang Bunian**, **Rahasya-jana**, **Yǐnbì de rén**, and similar names meaning *Hidden People* or *Hidden Folk*, were a group of elves who migrated to the Far East during the Age of Migration along with the Aen Teg and the Aen Feainne.

Being the only elves to adopt agriculture early, they gave birth to a sprawling civilization which survived long after elven kingdoms in the west had gone. Last independent Aen 'Agde countries fell in the mid- 14th century during the expansion across the Old Continent of the Kilanti Empire ruled by the Great Khan of Haakland.

Contents

1. History
   1.1. Origins
   1.2. The Elven Age

1.3. The Journey to the Far East
1.4. The Adoption of Agriculture
1.5. Contact with the West
1.6. The Fall of the Aen Hagde
1.7. The Second Conjunction of the Spheres
2. Characteristics
2.1. Physical Traits
2.2. Distribution of Physical Diversity
2.3. Mental Traits
3. Culture
3.1. Age of Majority
3.2. Alchemy
3.3. Architecture
3.4. Art
3.5. Children per Woman
3.6. Customs
3.7. Diet
3.8. Discrimination
3.9. Education
3.10. Integration
3.11. Language
3.12. Life Expectancy
3.13. Magic
3.13.1. Preferred Types of Magic
3.14. Philosophy
3.15. Respect for Nature
3.15.1. Attitude Towards Monsters
3.16. Religion
3.17. Society
3.17.1. Social Structure
3.17.2. Social Conditions
3.18. Women's Rights and Sexual Minorities
3.19. Writing System
4. Range
5. Examples of Aen Hagde Names
5.1. Masculine Names

Taxonomy

5.2. Feminine Names
6. Notable Aen Hagde
6.1. Kings
6.2. Warriors
6.3. Part Aen Hagde
7. Notable Aen Hagde Kingdoms
8. Notes
9. Trivia

History

Origins

Like many other elven cultures and ethnic groups throughout the multiverse that did not descend from the Aen Undod—including the Aen Feainne—the Aen Hagde originated at some point during the long history of the elven race after its creation by a mysterious intelligence of unknown nature known in their myths as Loqījajōran.

Their ancestors were either among the primordial elves directly created by this being or belonged to an earlier elven culture or ethnicity that was itself descended from those first elves. In this respect, their origins parallel those of the Aen Seidhe and Aen Elle, who descended from the Aen Undod, themselves the heirs of an even older elven people. Since according to the accounts preserved by various elven sages, elven history stretched back for ten thousand years before the fall of their primordial homeland.

Classificatior	Set of elven cultures related between them.
Danger Level	Varied
Domain	Animalia
Kingdom	Eukaryota
Phylum	Chordata
Class	Mammalia
Order	Primate
Family	Confehominidae
Genus	Edari
Species	Confehomo (elf)
Physiology	
Height	Shorter than average human
Eyes	Various colors, in the range from wine, passing through fuchsia to reach peach. However, those with human ancestry had the same eye colors present in humans, but even these eye colors had retained a noticeably greater saturation and brilliance.
Other Characteristi	Pointed ears Lack of cuspids Lack of a philtrum Epicanthic folds Hair color usually ranging from salmon to pink including all the shades in between (with other colors such as green, white and pale blue being as rare as ginger is in humans) Skin tones similar to humans or in different shades of orange, with ocassionally yellowish and reddish hues Lack of eyebrows (in some cases)
Ecology	

Lifespan	Between 300 and 500 years old
Intelligence	Human-like
Nature	Varied but mostly non-aggresive
Range	Southern Far East of the Old Continent ranging from the southern frontier of Zerrikania to the Tuyotuki Islands Blue Mountains (originally)
Habitat	Anywhere
Diet	Usually different types of vegetarianism but exceptions existed

When their original reality, Gannéadan—later misunderstood by western humans through fragments of their collective ancestral memory as the elven Eden—collapsed for reasons now lost to history, the event gave rise to the Age of Migration. Like the Aen Undod, Aen Feainne, Aen Taoide, and countless other elven peoples, they embarked upon an interdimensional voyage in search of a new homeland.

The loss of Gannéadan profoundly shaped the course of elven civilization. In their determination to recreate what had been lost, the elves wandered from universe to universe for countless generations. Over time, deep cultural, philosophical, and political divisions emerged among the various elven communities regarding the proper means of restoring their lost paradise. These disagreements eventually gave rise to an ever-growing diversity of distinct elven peoples.

In time, like the descendants of the Aen Undod and many of their distant cousins, the ancestors of the Aen Arde arrived in Nátalam, more specifically along the western coast of the Old Continent. There, they settled among the mountain ranges, earning the epithet Aen Arde—the *People of the Mountains*.

The Elven Age

The Aen Arde remained along the western coast of the Old Continent for many ages, living alongside and interacting with other elven peoples, most notably, the Aen Seidhe.

Centuries of coexistence and intermarriage left a lasting mark on both groups. Through this contact, the Aen Seidhe incorporated several genetic traits originally characteristic of the Aen Arde, including epicanthic folds and a number of striking eye and hair colours, such as pink and salmon.

Thus, the dwarven claim that the elves knew nothing of the lands beyond the east is only partially true. In reality, the dwarves referred solely to those elven peoples with whom they had contact: the Aen Seidhe, the Aen Elle (before their

departure to another universe), and later the Aen Laöre.

Other elven peoples, however, were well aware of what lay farther east. Some ventured there out of necessity, such as the Aen Manche of the Korath Desert. Others expanded beyond the Fiery Mountains into the eastern and the far northern steppes of Zerrikania, as did the Aen Feainne.

The ancestors of the Aen Hagde, by contrast, travelled east for a far simpler reason: they sought a peaceful place where they could live undisturbed, far removed from conflicts.

The Journey to the Far East

The future Aen Hagde succeeded in establishing settlements throughout much of the mountain ranges of the western coast. Their principal homeland, however, eventually became the Blue Mountains.

Owing to their deeply pacifistic disposition, they gradually lost most of their other settlements to the non-human peoples that had inhabited the region before the arrival of the elves. As a result, they became the last elven people to arrive during the Age of Migration and the first to depart, having witnessed the increasingly destructive conflicts between their cousins and the older races present in the western coast of the Old Continent, including the dwarves, gnomes, vrans, and bobolaks.

It should be noted that this migration did not take place before sufficient contact and intermarriage had occurred with other elven peoples. By the time the Aen Hagde departed, traits such as the previously mentioned epicanthic folds had already entered the western elven gene pool, although they remained relatively uncommon.

Besides the growing conflicts of the western coast, the migration of the Aen Hagde was likely encouraged by the eastward expansion of the Aen Feainne. Their eventual arrival in what is now Buyan appears to have been motivated by a simple desire to avoid conflict, with each successive migration carrying them farther southeast until they finally reached the region.

There, they founded—or perhaps more accurately, refounded—a number of kingdoms and established a symbiotic relationship with the non-human people already living in the area, the miogo. In doing so, they also contributed to the preservation of these people, who might otherwise have disappeared.

From this period originated many of the legends concerning the mythical kingdoms of the East, stories that survived for centuries through oral tradition before eventually reaching the Nordlings, albeit in a heavily distorted form. The best known of these is Bunian—later on distorted as Buyan—followed by Oponksoye (whose original name was most likely Opona, the Elven name for the horse goddess Epona) and Gorya, probably derived from the Elder Speech word Gloir, meaning "*glory*," among many others.

As for the Aen Seidhe's apparent ignorance of their eastern cousins, the most plausible explanation is that the long wars against humanity, together with the loss of countless sages and repositories of knowledge, eventually caused the memory of the Aen Hagde to fade from western elven history.

The Adoption of Agriculture

At some point between the founding of their kingdoms and the arrival of humans, the Aen Hagde became the first known elven people to adopt agriculture.

This transformation marked a turning point in their history and ultimately gave rise to their change of name. As they increasingly relied on terraced farming, they ceased to be known as the Aen Arde (*People of the Mountains*) and instead became the Aen Hagde or Aen ’Agde (*People of the Terraces*). In the Elder Speech, *ard* means mountain, while *hagd* or *’agd*, depending on the dialect, means terrace.

The adoption of agriculture provided the Aen Hagde with a decisive advantage over the rest of their cousins, allowing them to establish stable, self-sustaining societies and avoid the rapid demographic and political decline that would later befall many of the elven kingdoms of the western coast.

During this same period, the various Hagde kingdoms launched a series of colonial expeditions beyond what would later become known as Buyan, spreading their presence across much of the southern Far East.

Their influence became particularly notable in the Tuyotuki Islands, but especially in the Asatta Peninsula and, above all, the Sundalaic Islands. It was there that they first acquired the epithet by which they would later become known among many eastern human cultures: *Orang Bunian*, or *Hidden People*.

This name arose from the elves' preference for isolation and neutrality in the conflicts between the various human societies. Over time, however, "*Bunian*"

came to be misunderstood as meaning "*people*", rather than being recognized as a reference to the elven kingdom of Bunian, from which the first settlers had originated.

It should be noted, however, that the Aen Hagde also maintained a significant—though never geopolitically dominant—presence in the region of D'uíṗ and the neighboring territories to its west. Following the loss of their kingdoms in Bia Thin, Asatta, and the Tuyotuki Islands, it was these southern kingdoms that preserved Aen Hagde independence until their eventual disappearance during the mid-14th century, as noted previously.

Contact with the West

Although the Aen Hagde received occasional news from the West through individuals such as Isengrim, who fled to Zerrikania following the end of the Second Northern War, they did not re-establish direct contact with the western coast until the 1280s.

That renewed contact came with the expedition of the Temerian explorer Fabio Sachs to the Far East. During the course of his journey, Sachs and the members of his expedition spent some time in the Kingdom of Oponskoye, where the Aen Hagde encountered westerners for the first time in centuries, having left their ancestral homeland behind during the Age of Migration.

The Fall of the Aen Hagde

By the mid-14th century, the last independent Aen Hagde states came to an end.

The process began when the Haaki, or Kilanti Empire—depending on the historical source consulted—conquered the region of D'uíṗ. This conquest, in turn, indirectly brought about the downfall of the neighboring Hagde kingdoms of Oponskoye and Gorya.

The decisive factor was the intervention of the Melukkan Empire of Khodû. Fearing that the Haaki might cross the strait separating the two regions and eventually invade the Melukkan Peninsula, Khodû chose to launch a pre-emptive campaign of expansion into the remaining Aen Hagde kingdoms, annexing them as a strategic buffer against any future Haaki advance.

The conquest ultimately resulted in the complete assimilation of the Aen Hagde, bringing their civilization as an independent political and cultural entity to an

end.

As for D'uíþ, although the region regained its independence following the collapse of the Kilanti Empire, it never again became predominantly elven. Instead, it evolved into one of the few regions of the Old Continent where half-elves formed the demographic majority.

The Second Conjunction of the Spheres

It remains unknown whether, during the Second Conjunction of the Spheres in 1358, the remaining Aen Hagde chose to depart alongside their elven cousins to another reality or instead embraced the epithet bestowed upon them by the eastern human peoples and simply vanished into obscurity.

The demographic development of D'uíþ, however, suggests that the truth likely lies somewhere between the two possibilities. As the region evolved into one of the few territories of the Old Continent with a half-elven majority, it is probable that while some Aen Hagde left with the other elves, others remained behind and gradually disappeared through assimilation or by withdrawing from the affairs of the wider world.

Characteristics

Physical Traits

Of all the known elven peoples, the Aen Hagde were undoubtedly the most alien-looking, with the Aen Ghele following closely behind.

Their skin ranged through various shades of orange, occasionally displaying yellowish or reddish hues. This unusual pigmentation is believed to have resulted from centuries of a predominantly vegetarian diet rich in carotenoids.

Their hair naturally ranged from salmon to pink, encompassing every shade in between, while their eyes varied from wine-red to peach, likewise including a broad spectrum of intermediate hues. Other eye and hair colours, such as green or pale blue, were exceptionally rare, roughly comparable in frequency to red or blonde hair among humans.

Like all elves, Aen Hagde males lacked both facial hair and laryngeal prominence. At the same time, traits such as prominent cheekbones were generally more marked in males than in females. Nevertheless, although sexual

dimorphism was present, it was by no means uncommon for some individuals to possess a naturally androgynous appearance, depending on their particular combination of inherited traits.

One feature shared by virtually all Aen Hagde, yet rare among other elven peoples, was the presence of epicanthic folds.

Like all elves, they also did not undergo physical aging or had cuspids. Other anatomical traits that contributed to their distinctly alien appearance included the absence of a philtrum, while some individuals also naturally lacked eyebrows.

Their traditional diet—consisting primarily of carrots, squash, sweet potatoes, mangoes, and apricots—led to remarkable physiological adaptations. Over many generations, their metabolism became specialized for extracting energy from plant sugars with exceptional efficiency. As a result, Aen Hagde developed compact, slender physiques and required fewer calories than most other peoples.

Consequently, they were shorter than virtually every other elven population and even shorter than most humans, with adults generally standing between 1.45 and 1.60 metres in height. Men and women were of approximately equal stature.

Despite their relatively small frames, their highly efficient metabolism made them deceptively strong, allowing them to generate surprising physical power for their size.

Despite these common characteristics, however, the Aen Hagde eventually became one of the most physically diverse of all elven peoples. Their expansion across most of the southern Far East, particularly throughout Bia Thin, brought them into prolonged contact with newly arrived human populations. Intermarriage between the two species introduced numerous human genetic traits into the Aen Hagde gene pool.

As a result, some Aen Hagde developed human-like skin tones, as well as eye and hair colours commonly found among humans. Even then, their eyes generally retained a noticeably greater saturation and brilliance, often being described as resembling precious gemstones.

Human ancestry also introduced a faint echo of the human philtrum, a feature absent in pure-blooded Aen Hagde.

An Aen Hagde woman with no eyebrows

These regional differences explain why human accounts describe the Aen Hagde inconsistently, with some traditions portraying them with a philtrum and others without one.

Human admixture also likely contributed to another distinctive characteristic of the Aen Hagde: their comparatively short lifespan of around 300 years, considerably lower than that of most other elven peoples.

Distribution of Physical Diversity

The physical diversity of the Aen Hagde largely reflected the regions in which they had settled and the populations with whom they had interacted over the centuries.

In the Tuyotuki Islands, they generally displayed the standard orange complexion most commonly associated with the Aen Hagde.

In Asatta, their skin tones tended toward a deeper, more vivid orange, whereas in Bia Thin, prolonged contact and intermarriage with humans produced complexions much closer to those typically found among human populations.

In the Sundalaic Islands, where human influence was present but considerably less pronounced, Aen Hagde usually exhibited lighter shades of orange.

By contrast, those of Páhou were known for their intense orange pigmentation.

The populations of southern Zerrikania displayed perhaps the greatest variation of all. There, centuries of intermarriage with both the Aen Feainne and the Aen Fomuire gave rise to a distinctive complexion of alloy orange. This unique coloration reflected the combination of the copper-toned skin characteristic of the Aen Feainne and the melanistic pigmentation of the Aen Fomuire, whose appearance has often been compared to that of black panthers with Hagde genes.

Mental Traits

Unlike the Aen Ghele, some of whom possessed the so-called Elder Memory, enabling them to recall every stage of their lives with extraordinary clarity, certain Aen Hagde possessed a rare mental trait known as the Sempiternal Continuum.

Those born with this trait experienced the world in a fundamentally different

way. At the level of conscious perception, the distinction between past and future ceased to exist, allowing them to experience existence as a continuous and unbroken present.

Unlike the Elder Memory or the Elder Blood, which were developed with purposes tied to dominion or power, the Sempiternal Continuum was created with an entirely different objective. This being the gradually spread throughout the Aen Hagde population over successive generations in order to deepen at a biological level their philosophy of mutual interdependence with nature.

Since, after all, in nature there wasn´t a understanding of a sequence of past, present, and future, but a single everlasting present that had simply begun at some point and continued ever since.

Culture

Age of Majority

Among the Aen Hagde, the age of majority was reached at approximately twenty years of age, when an individual was considered to have attained full sexual and psychological maturity.

Alchemy

Alchemy never developed among the Aen Hagde, largely because its underlying principles were considered incompatible with their philosophy.

Rather than transforming nature through artificial means, the Aen Hagde sought to guide and cooperate with natural processes. For this reason, the closest equivalent to alchemy within their civilization was the creation of specialized composts.

Through carefully prepared compost mixtures, they could influence the way plants grew, encouraging them to develop characteristics and properties that the original species did not naturally possess. These alterations could be beneficial or harmful, depending on the intended purpose.

Architecture

Aen Hagde architecture closely resembled that of other elven peoples,

particularly the Aen Seidhe, with whom they shared their closest cultural relationship before departing to the Far East. As a result, architectural influence flowed in both directions between the two groups.

Like the Aen Seidhe, Aen Hagde architecture was characterized by the predominance of asymmetrical, flowing forms that sought to imitate the organic movement of nature. The Aen Hagde, however, expanded this philosophy even further. Rather than limiting themselves to the imitation of movement alone, they drew inspiration from a much broader range of natural forms and processes.

Another defining feature of Aen Hagde architecture was the frequent use of the spiral, particularly in structures extending below ground. Some part subterranean buildings resembled ringed domes that gradually narrowed as they descended, producing spaces that felt both organic and carefully ordered.

Following the arrival of humans and the gradual interaction between the two peoples, many Aen Hagde kingdoms developed a syncretic architectural style, blending traditional Hagde design principles with those of the human populations they absorbed or neighboring human cultures.

Art

The Aen Hagde practiced much the same artistic disciplines as the other elven peoples, and their aesthetic traditions closely resembled those of the rest of their kin. The defining characteristic of Hagde art, however, was that every artistic creation was intended to contribute in some way to their philosophy of mutual interdependence with nature.

For example, many of their statues were deliberately designed to serve as nesting sites for birds. This allowed those Aen Hagde who followed an ovo-vegetarian diet to make use of eggs that had been abandoned or left unhatched.

The birds themselves, in turn, enriched the statues through their droppings, allowing certain plants to take root and flourish upon them. Those plants attracted additional bird species, which established new nests thanks to the abundance of nearby food, creating a self-sustaining ecological cycle that could continue indefinitely.

Children per Woman

Because of their comparatively shorter lifespan, the Aen Hagde generally had larger families than most other elven peoples.

Women typically bore between two and four children during their lifetime. In communities where four children was the norm, births commonly occurred at intervals of roughly twenty years, beginning once a woman reached sexual maturity and continuing until the onset of age-related infertility.

Customs

Aen Hagde customs were numerous and highly diverse, making it impossible to describe them all.

The most distinctive feature shared across virtually all Aen Hagde societies was their tradition of pacifism. This principle, however, was not understood in a single way. Rather, it existed along a broad spectrum of interpretations, ranging from absolute pacifism and conditional pacifism to selective, active, and pragmatic pacifism.

While the practical application of these philosophies differed from one kingdom to another, all shared the belief that peace should always be regarded as the preferred state of society, with violence considered a measure of last resort—or, in some communities, rejected altogether.

Diet

The Aen Hagde followed a predominantly vegetarian diet, though the exact form it took varied considerably from one kingdom to another.

Depending on the country, this ranged from veganism, through various forms of vegetarianism, lacto-vegetarianism, and ovo-vegetarianism, to dietary traditions largely unknown in the western coast, such as fungi vegetarianism or porifera vegetarianism, the latter only in certain coastal territories.

Their emphasis on plant-based nutrition did not, however, exclude the existence of other dietary philosophies. Since those Aen Hagde whose societies came under stronger human influence developed alternative dietary traditions. One example was the macrobiotic diet, in which different forms of vegetarianism were practiced according to a certain period of time—for instance, following a lacto-vegetarian diet for one part of a week before transitioning to a fungi-based one during another.

Another example was the naturalist diet, an omnivorous dietary philosophy in which the consumption of particular foods changed with the seasons. This being because these Aen Hagde generally rejected food preservation methods as being contrary to their philosophy of mutual dependence with nature, people consumed what was naturally abundant at a given time of year—for example, meat and mushrooms in autumn, and vegetables and fish in summer.

Discrimination

Despite their philosophy, the Aen Hagde were by no means without flaws. Like any other civilization, they possessed their own forms of prejudice and discrimination.

In their case, discrimination was based not on ancestry or appearance, but on the degree to which an individual accepted or embodied Hagde philosophy.

Those whose beliefs and way of life closely aligned with Aen Hagde ideals were generally treated as equals and readily accepted into society. Conversely, those who rejected or openly opposed these principles were often regarded as barbarians and socially ostracized.

In some kingdoms—particularly those adhering to forms of pragmatic pacifism—such individuals could even be viewed as threats to the preservation of peace. The means by which these perceived threats were dealt with varied considerably from one country to another, ranging from exclusion and exile to far more severe measures.

Education

Education among the Aen Hagde was public, free, and accessible to all, much like that of the Aen Seidhe. In this regard, there were no significant differences between the two peoples.

Integration

Most Aen Hagde kingdoms—and, by extension, their cultures—approached the integration of non-Hagde peoples through a philosophy of absorption.

They believed that newcomers should gradually become part of Hagde society, much as a natural ecosystem can, over time, absorb and integrate an introduced species until it becomes part of the ecological balance.

This philosophy largely explains the demographic developments that later took place throughout Bia Thin, where successive generations of human immigrants were gradually incorporated into Aen Hagde society and changed Hagde´s genetics.

A notable example outside Bia Thin can be found in the Kingdom of Oponskoye, which integrated part of the Mardu people—members of the Yarnunga human ethnolinguistic group who had migrated southeast after leaving the Korath Desert. Within Oponskoye, these Mardu were primarily employed as diplomats, taking advantage of their experience interacting with different peoples due to their past nomadic nature.

Indeed, this philosophy of absorption also shaped Aen Hagde expansion. Rather than relying primarily on military conquest, many Hagde kingdoms expanded by Hagdeizing neighboring populations. Once these newly integrated communities came to outnumber those who still identified with their original culture, the territory would gradually become part of the specific Hagde country—often without violence.

Language

The Aen Hagde spoke Elder Speech, more specifically the Hagde dialects.

By the time Fabio Sachs visited the Kingdom of Oponskoye, centuries of geographical isolation had reduced the mutual intelligibility between the Hagde dialects and the rest of varieties of Elder Speech to approximately 55–60%.

Life Expectancy

Owing to both their predominantly vegetarian diet and the long-term influence of human admixture on their gene pool, the Aen Hagde possessed an even shorter life expectancy than the Aen Seidhe.

In most kingdoms, they lived for approximately 300 years, although this varied considerably from one realm to another. In certain countries, individuals could reach 500 years of age.

Like all other elven peoples, Aen Hagde experienced infertility after reaching the 100 years of age.

Magic

Like the other great elven peoples—and later, humanity—the Aen Hagde regarded magic as the domain of specialists, who received their education in formal academies.

There was, however, one major exception. Among the Aen Hagde, the roles of mage and druid did not exist as separate professions. Instead, they were united in a single vocation known as the dofwrdof (an approximate translation from the Elder Speech being *The Tamer Who Is Tamed*).

The dofwrdof fulfilled the political and scholarly functions traditionally associated with a mage, while simultaneously performing the spiritual and ecological role of a druid. Yet their purpose was not merely to protect nature.

Rather, they sought to deepen the reciprocal relationship between civilization and the natural world. Their duty was both to further domesticate nature and to allow themselves to be further domesticated by it so they can as champions of nature and domesticate the rest through education, continually strengthening the state of mutual dependence that lay at the heart of Aen Hagde philosophy.

Preferred Types of Magic

Among the Aen Hagde, Water and Earth magic, together with their associated para-elements, were the most widely practiced types of magic.

These types of magic were especially valued because they best supported the Hagde ideal of mutual interdependence with the natural world, allowing magic to become another means of achieving the objective of their philosophy and thus the restoration of Gannéadan.

Philosophy

The Aen Hagde philosophy of mutual interdependence with nature ultimately originated from the same existential question that shaped every major elven culture: how to restore Gannéadan, the Lost Paradise.

Unlike many of their kin, however, the Aen Hagde believed that Gannéadan had not fallen through natural causes, but because the elves had attempted to dominate nature rather than become part of it.

To the Aen Hagde, the restoration of paradise could only be achieved by reversing that mistake. Civilization and the natural world had to become mutually dependent, each shaping and domesticating the other until they once

again formed a single harmonious whole.

Although this belief made the Aen Hagde one of the most distinctive of all elven peoples, certain philosophical parallels can still be found with the Aen Seidhe and the Aen Laöre, despite the significant differences between them.

The principal existential philosophies of the major elven peoples may be summarized as follows:

- **Aen Aine** (People of the Light): Only by performing acts of kindness toward the other peoples of the world—the Light—will Gannéadan be restored when the Creator returns, for paradise fell because the elves abandoned the Creator's plans.
- **Aen Ehystë** (People of the Moon): The key to restoring Gannéadan lies within the unknown.
- **Aen Elle** (People of the Alders): Only elven supremacy across the multiverse and the reunification of all elven peoples into a single civilization will restore Gannéadan.
- **Aen Feainne** (People of the Sun): Only faith in the Great Sun will bring Gannéadan back.
- **Aen Fomuire** (People of the Undersea): Other species must be plundered to prevent them from destroying the natural world, allowing Gannéadan to restore itself.
- **Aen Ghele** (People of the Glacier): Only those who survive the White Frost shall inherit Gannéadan once more.
- **Aen Hagde** (People of the Stairs): Only mutual interdependence with the natural world can restore Gannéadan. This can be achieved solely through the mutual domestication of civilization and nature.
- **Aen Laöre** (People of the Laurels): Only perfect balance with nature—not merely coexistence—will restore Gannéadan, once no force outweighs another.
- **Aen Manche** (People of the Shame): Only through the atonement of the sins of the elven race can Gannéadan return.
- **Aen Nílfe** (People of the Mist): Gannéadan fell because it was imperfect. The elves must therefore create an even better paradise, beginning by improving themselves as a species.
- **Aen Seidhe** (People of the Hills): Only coexistence with the natural world will eventually restore Gannéadan, once nature accepts the elves again.
- **Aen Sêarhe** (People of the Stars): The key to restoring Gannéadan lies among

the stars.
- **Aen Thalame** (People of the Underground): Gannéadan was sabotaged. Only by avenging its destruction can it one day be rebuilt.
- **Aen Taoide** (People of the Tide): Only commerce throughout the multiverse, and what the elves obtain from other peoples through it, will provide the means to rebuild Gannéadan.
- **Aen Teg** (People of the Fair): Only patience will restore Gannéadan, when the elves become the world's sole remaining intelligent species through their longevity.
- **Aen Yavinne** (People of the Understanding): Only by completely understanding the natural world—not merely coexisting with be in balance, or having interdependence with it—can Gannéadan be restored.

Respect for Nature

Like other elven peoples, the Aen Hagde possessed a profound respect for nature. However, the philosophy through which they expressed that respect differed markedly from that of their elven cousins.

The Aen Seidhe sought coexistence with the natural world. The Aen Nílfe respected nature not from an aesthetic or ecological perspective, but from a pragmatic one: if nature were damaged, the paradise they sought to improve and perfect would inevitably be imperfect, and thus no true paradise at all, but merely an elaborate illusion. The Aen Laöre, by contrast, embraced a philosophy of reciprocity, believing that whatever was taken from nature should eventually be returned.

The Aen Hagde followed a different path altogether. They believed that the only way to truly protect nature was through mutual domestication. Neither nature nor civilization should dominate the other. Instead, each should gradually become dependent upon the other, creating a relationship in which both could flourish only through cooperation.

For the Aen Hagde, this mutual domestication represented the only genuine means of achieving a lasting harmony between civilization and the natural world. It was this philosophy that ultimately led them to adopt agriculture at an early stage of their history.

One of the clearest expressions of this worldview could be found in the forests of the Aen Hagde kingdoms. Their forests were simultaneously woodlands and

cultivated landscapes, divided into numerous microclimates and microbiomes through extensive systems of agricultural terraces.

Within these environments, the local flora and fauna gradually became dependent upon the Aen Hagde for their continued maintenance, while the Aen Hagde, in turn, depended upon those carefully managed ecosystems for their own sustenance. To them, this reciprocal dependence represented the highest possible form of harmony between people and nature.

Attitude Towards Monsters

Unlike the dryads of Brokilon, who allowed monsters to inhabit their forest even when those creatures were not part of the world's original ecology, having originated in other realities and appeared thanks to the Conjunction(s) of the Spheres, the Aen Hagde adopted a more pragmatic approach.

If a monster could be domesticated and successfully integrated into the local ecosystem, it was allowed to live. If this proved impossible—for example, in the case of monsters born from curses—it was considered incompatible with the ecological balance and was therefore eliminated.

Religion

The Aen Hagde originally followed the same ancient elven religion once shared by the other elven peoples. Over time, however, their migration to the Far East and the evolution of their philosophy transformed this faith into a predominantly deistic religion.

Since rituals and temples possessed a practical purpose rather than existing solely for symbolic or ceremonial reasons. Their function was to reinforce and maintain the relationship of mutual interdependence between the Hagde and the natural world.

As a result, Aen Hagde religion placed great emphasis on the idea that the only way to reach the divine was through reason rather than faith, like in other deistic religions.

Their sole deity was Daúnme, the divine personification of Nature itself.

Society

Aen Hagde society was not feudal, as it lacked the institution of vassalage. At

most, it could be described as semi-feudal, combined with parademocratic elements.

Social Structure

Although the Aen Hagde organized themselves into kingdoms, their social structure did not follow the traditional pyramidal model. Instead, it was based upon what later scholars described as a spiral structure.

Within this system, every social class possessed decision-making authority, though the scope of that authority differed according to its position within the spiral.

Those occupying the outermost layers—the lower social classes—made the greatest number of decisions, but these concerned primarily local or everyday matters. As one moved inward through the spiral, each successive class made fewer decisions, yet those decisions affected increasingly larger portions of society.

At the very center stood the king or queen, who throughout an entire reign would make only a relatively small number of decisions. Those decisions, however, carried the greatest consequences for the kingdom as a whole.

The system may be compared to a ship. The monarch served as the rudder, determining the kingdom's overall direction. The intermediate classes functioned as the sails, transmitting and shaping that direction, while the lower classes formed the hull, whose countless daily actions allowed the vessel itself to continue moving forward.

Social Conditions

The social conditions of the Aen Hagde broadly resembled those that had existed in the great Aen Seidhe kingdoms of the western coast before their decline, although important differences reflected the distinctive character of Hagde people.

Perhaps the most notable feature was that every Hagde kingdom established its capital in a mountain, from which the rest of the country gradually expanded.

Although they were not a subterranean people like their distant cousins, the Aen Ghele, who dwelt beneath the Great Glacier in the Far North, it was common for Hagde mountain capitals to incorporate semi-subterranean structures, particularly the characteristic spiral domes.

These domes were connected by an extensive underground network, allowing the population to move safely beneath the surface. In kingdoms where absolute pacifism formed the cornerstone of society, these passageways also functioned as shelters, enabling entire communities to survive enemy attacks simply by waiting for the conflict above to pass.

Women's Rights and Sexual Minorities

In these matters, the Aen Hagde differed little from the other elven peoples. Full legal and social equality between men and women was the norm, as was the general acceptance of sexual minorities.

Indeed, in several Aen Hagde kingdoms, attitudes toward relationships and sexuality were even more liberal than those found among other elven societies. This outlook stemmed from their philosophical belief that, within both nature and the process of mutual interdependence, the concept of ownership either did not exist or ought not to exist.

A minority of kingdoms, however, embraced a different interpretation. Rather than rejecting possession altogether, they argued in favor of mutual possession, maintaining that two individuals could belong to one another equally without either dominating the other. To support this view, they often pointed to certain animal species that form lifelong pair bonds, with one partner sometimes dying of grief after the loss of the other, seeing such relationships as evidence that profound mutual attachment was itself a natural phenomenon.

Writing System

The Aen Hagde employed the same writing system as the other major elven peoples: the Elder Runes, also known as the Elven Runes.

Although their spoken language gradually evolved into the distinct Hagde dialects of Elder Speech, their writing system remained fundamentally unchanged throughout their history.

Range

Aen Hagde populations could be found across a vast portion of the southern Far East.

Their westernmost settlements extended into southern Zerrikania, which explains why the Zerrikanians were already aware of the existence of elves long before any contact with the western world. This knowledge came primarily through interactions with the Aen Feainne, followed by the Aen Hagde, and, to a lesser extent, the Aen Fomuire—the degenerated descendants of the Aen Taoide, or Sea Elves, who became notorious for raiding coastal settlements while disguising themselves as sea monsters to terrify human populations.

From there, the Aen Hagde established their earliest and most important kingdoms in Buyan, before expanding into Bia Thin and Asatta. Their northernmost territories reached the frontiers bordering the Manku Tribes and Ilan Qurun, while their southernmost settlements extended to the island of Páhou, the Tuyotuki Archipelago, and the Sundalaic Islands.

Examples of Aen Hagde Names

Aen Hagde names followed a structure similar to, yet distinct from, those used by other elven cultures.

The standard format was: **Given Name + locative connector + place of origin + familial connector + name of the parent** (mother or father, depending on the individual's sex).

For example: **Scían aef Bunian aep Scém**

- **Scían** — given name.
- **aef** — a locative connector derived from the Elder Speech verb to have, functioning in a similar way to from in many languages.
- **Bunian** — place of origin.
- **aep** — the familial connector meaning of.
- **Scém** — the individual's mother's name.

Thus, the full name translates literally to ***Scían from Bunian, child of Scém***.

A further convention existed for the creation of compound names intended to honour two individuals simultaneously while forming a new name. Rather than using the Elder Speech apostrophe ('), which joins two concepts into a new lexical unit, the demicolon (';') was employed instead.

For example: **Scém';'Thíx**

Masculine Names

Adym, Alyp, Amros, Anomo, Awtw, Banyét, Bùot, Cisi, Danaro, Esnes, Hinvor, Midir, Lasle, Lasah, Qiden, Qaacer, Qisor, Syndril, Vokur, Ylwín, Zvøw, Zwù, Zysih.

Feminine Names

Arli, Aruma, Bcàt, Cdèf, Cokla, Dhoda, Dyaha, Ehia, Galyha, Hirleni, Hynure, Jacunda, Marnyma, Nonhe, Odura, Pénula, Scém, Scían, Usna, Thíx, Tydan, Zehen.

Notable Aen Hagde

For the full list of known Aen Hagde see Category: Aen Hagde

Kings

- Midir

Warriors

- Scían

Part Aen Hagde

- Syndril (half Aen Feainne)

Notable Aen Hagde Kingdoms

For the full list of known Aen Hagde Kingdoms see Category: Aen Hagde Kingdoms

- Bunian
- Gorya
- Oponskoye

Notes

- To learn how to play an Aen Hagde character in the tabletop role-playing game, see: Aen Hagde (TTRPG).

- Players wishing to portray an Aen Hagde in a campaign set in the western coast should bear in mind that such characters are intended to be exceptionally rare. Their presence would generally require an extraordinary historical justification, comparable to the embassy of Hasekura Tsunenaga[W] in the real world. As such, Aen Hagde characters are primarily intended for campaigns set in the Far East, or, at the westernmost extent of their historical range, in southern Zerrikania.

Trivia

- The Aen Hagde are directly based on their counterparts in Malay, Singaporean, Bruneian, and Indonesian mythology, the Orang Bunian[W], while deliberately avoiding their Europeanization as much as possible. This approach is intended both to complement the existing canon surrounding the elves and to portray them as genuinely alien, avoiding the mistake made by the Dragon Age saga, where elves (especially in Veilguard) are little more than humans of different ethnicities with pointed ears.
- Part of the Aen Hagde's appearance—namely, their orange-toned skin—is based on a real, benign, and reversible condition caused by excessive carotenoids consumption. This choice is partially inspired by the autumnal Fey Eladrin from *Dungeons & Dragons*, while deliberately avoiding the cliché or lazy narrative excuse of "*magic can do anything*." It also plays with a pseudo–false cognate between Malay and English, involving the words orang (hidden) and orange (the color). And lastly, carotenoids are also powerful antioxidants and protectors against light damage, so it make sense for southeastern elves to be of that skin color.
- The Aen Hagde were originally conceived both as an explanation for the origin of the epicanthic folds sometimes found among the Aen Seidhe in canon and as a coherent in-universe retcon of elements introduced in *The Witcher: Blood Origin*. The Netflix series depicted elves portrayed by actors of diverse ethnic backgrounds without providing a consistent diegetic explanation, among other, more significant, departures from the established lore.
- The inclusion of the Aen Teg in Nátalam was inspired by the article written by Adalwulf of Aedirn for the The Witcher RPG Wiki, which presented the Aen Teg as a playable elven subspecies for the tabletop role-playing game.

For more information on the Aen Teg of Nátalam (that is, the Witcherverse version, as the original Aen Teg belong to another reality within the multiverse), see Aen Teg (Nátalam).

- Oponskoye[W] is a reference to the mythical kingdom of Russian folklore, which has been theorized to represent a distorted memory of Japan.
- The Aen Hagde were originally conceived by SMiki. After the concept was abandoned, it was later revisited and substantially expanded, as the original idea existed only as a rough outline.
- In addition to being inspired by the Orang Bunian, the Aen Hagde also draw inspiration from the Dalaketnon[W] of Philippine mythology and the Mrenh Kongveal[W] of Cambodian mythology.
- The use of the demicolon is essentially a linguistic meme taken seriously, adopted to give the Aen Hagde an even stronger sense of being an alien civilization.
- Daúnme derives from Danu[W], the mother goddess of Irish mythology.
- The various non-canonical elven peoples mentioned throughout this article, including the Aen Hagde, were conceived as a deliberate subversion of the elves commonly found in *Dungeons & Dragons*. This approach seeks to remain faithful to one of the defining characteristics of The Witcher, whose own Aen Seidhe and Aen Elle were themselves conceived as subversions of the Tolkienian elves that dominated fantasy literature at the time Andrzej Sapkowski published the saga.

---

breezewiki

BreezeWiki source code

Documentation and more information

Chat / Bug reports / Feature requests

This unofficial instance is based off the BreezeWiki source code, but is not controlled by the code developer.

This page displays proxied content from https://the-witcher-fanon.fandom.com/wiki/Aen_Hagde. Text content is available under the CC-BY-SA license, see license info. Media files may have different copying restrictions.

Fandom is a trademark of Fandom, Inc. BreezeWiki is not affiliated with Fandom.